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WEEKLY REVIEW.

—The Rev. Dr. Seelye, of Amherst College, is, we understand, to leave our shores to-day. Professor Seelye came from America in the direction of the rising sun, viâ Japan and China, and now follows the setting sun, viâ Egypt and Europe, to America again. It should be understood that he is unconnected with any missionary society, and has been induced to come to Bombay by a request addressed to him by friends of his in this country who hoped that he might gain the attention of our educated Native friends more than others have done. This hope has been fulfilled. Professor Seelye, during the months he has spent here, has had a good deal of intercourse with Native gentlemen, and has had excellent opportunities of learning their state of mind and of setting before them his own convictions. They have met him in an excellent spirit, and have communicated with him in the same spirit of frankness in which he has addressed them. He carries away with him very pleasant recollections of the intercourse he has had with Native gentlemen in Bombay and Poona, and will always, we are sure, take a very deep interest in their welfare. A desire has been expressed for the publication of the Lectures which Professor Seelye delivered in Bombay, and we understand that they are likely to be published before very long.

—Lord Hobart, Governor of Madras, has just been visiting Bombay, on his way from Calcutta back to Madras.

—The Czar of all the Russias seems to feel very painfully the restraint caused by the narrow confines of his dominions. It must be very distressing to a magnanimous (large-minded) descendant of Peter the Great that there should be still so much of the world cut off from the blessings of Russian rule. We can well understand that it might be advantageous in many respects for Persia and Affghanistan and Bokhara, &c., &c., to be transferred to Russian domination; still, we cannot be surprised that they should fail to see it. A good deal of uneasiness has been expressed in England of late, at the movements of Russia in that part of Central Asia, and there have been some moves on the diplomatic chess-board; but it remains to be seen what effect these will have in restraining or quickening the annexatory tendencies of Russia. It would not be easy to find worse-governed countries than Persia and Affghanistan; but we would wish them something better than the help that Russia is likely to give.

—We have received a copy of a discourse by Thomas Evans, Missionary, Allahabad, entitled "Is it well with the child? or, Infant Salvation proved from Reason and Revelation." If any have doubts as to the safety of those who die in infancy, (we wonder very much that such doubts should be entertained by any) we commend them to this pamphlet in which the question is thoroughly considered.

While there is no lack of remarkable examples of successful prayer, some Christians are troubled because of so many apparently unanswered prayers. Now we believe that a great many of these prayers are answered, but the answer is not realized because there is not the appropriating faith to receive it. In other words, because faith in its various functions is not understood. The mystery commonly presents itself in connection with prayers for unconverted relatives. Now it may be that the answer comes in this form from God; God's spirit is given to the suppliant to go with him to the party for whom he has been praying to bless the words that he may speak, or to accompany whatever means he may be led to employ to show his relative his solicitude for his conversion. We can conceive that in many cases it is as though God said to the petitioner: "I have heard thy petition and am ready to fulfil it; but by whom shall I send? who is so fit for the agency as he who has been so earnestly pleading with me for the unconverted one, who feels so deeply for him? The earnestness and heartfelt interest that appear in your prayers for him, are just what I would choose to accompany words spoken to him; and the tears that move me are well fitted to move him; you are awakened to realize his danger and his need; you believe also in my love to him; I therefore appoint you to the work of labouring with him; lo, I am with you, go in this thy strength; you will not be repulsed by his first refusal to listen; you will persevere in love, and you shall have the joy of winning your friend." While we may suppose the Lord thus speaking to the petitioner, the latter takes it into his head that the Lord will work by any one rather than by him, and puts away the thought of any other responsibility than that of prayer. And then, when months and years go by, he wonders that he should have so overrated God's interest in the matter. This we conceive to be a great mistake, and it is a very common one. The faith that God wishes to see in us is a faith that will lead us to offer ourselves for the work of the Lord; and the faith that shrinks from this, and virtually says to God, Choose whom thou wilt for this, only not me, is a very defective faith. The best way to test the matter is, after having offered the right prayer, to avail yourself of any opportunity that may be presented, of seeking to influence your friend. Should Providence effectually block up your way, then you may expect that some other agency will be employed.

Paul, when sailing on the Mediterranean, foreseeing danger, prayed on behalf of his ship companions, 276 in number, and received an assurance that no life would be lost. Yet this assurance did not lead Paul to abate one jot of his endeavours to get them saved. He spoke and laboured as though all depended on his efforts. This was true faith; for true faith looks to God not merely for the end, but for the means leading to it.

The Ritualists have got out another book of Essays. It is entitled Ecclesiastical Reform, and the Rev. Orby Shipley is the editor. The grievances here complained of, and some remarks upon them, we extract from '*The Freeman*:'

Among the long list of evils to be remedied a prominent place is given to the degradation of the sacrament of marriage alleged to be involved in the legalization of a religious ceremony in "the conventicles of Nonconformity," and of a form of matrimony, "which is not even religious," at the registrar's office. Cemeteries are complained of, because in them "the genius of Dissent is rendered permanent in brick and mortar, by a chapel, the duplicate of the temple of the Church, the gable cross alone excepted." The claim of the Baptist to have Christian burial bestowed on his dead relations in what is often the only available burial-ground is, of course, utterly scouted. The transfer of the elementary education of the country from the Church is bitterly resented, and the "conscience clause" and School Boards receive equal denunciation. The recent changes in the constitution of endowed schools are stigmatized as "a shameless misappropriation of funds from Church people to those who are not members of the Church," and the concessions made to the claims of Nonconformists at Oxford and Cambridge are designated the "unchristianizing of the Universities." Most extraordinary of all appears to be the suggestion, made by at least one of the writers, that a code of Puritanical discipline should be revived, and that presentments should be made to the Bishop by the clergy of persons within their parishes—whether Churchmen or Nonconformists—who in their opinion are committing offences against the law of the Church, in order that a sentence of excommunication may be pronounced against the offenders. The crimes which the writer would consider proper for Church adjudication may be gathered from the approval with which he quotes the 18th Scotch Canon, which includes "heresy, schism, and not resorting to the Church on Sundays and other solemn days approved by the Church."

What is the practical lesson to be learned from this melancholy exhibition of priestly arrogance and intolerance? Simply this, that Nonconformists must remember that in a Ritualistic incumbent they have a man who is a sworn foe to all the principles of religious liberty. The spread of Ritualistic or "Catholic" principles means neither more nor less than the weakening of the securities we possess for the undisturbed enjoyment of freedom of worship. There is an opinion prevalent among the persons whom we heard a speaker at a certain Nonconformist assembly recently designate as "the better sort of Dissenters," that we have no business to meddle with the affairs of the Established Church, or to make ourselves unpleasant by asserting our principles, but that we ought to wait until the public has become "educated" up to the point we have reached. That is doubtless a comfortable doctrine, but what is to be done if our opponents *won't let us alone?* One section at least of the clergy of the Establishment have now told us that they mean to aim at the destruction of Dissent; we ought to thank them for their candour, and to set ourselves with might

and main, in every parish throughout the land, to oppose the progress of principles and practices so utterly inconsistent with our most cherished convictions.

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ANTICHRIST.

Some who are looking for a personal Antichrist, have the idea that he is to be an avowed enemy of Christ, an open denouncer of Christianity. The word Antichrist occurs in the Scriptures only in John's epistles. It is there defined as one who confesseth not that Christ is come in the flesh; and of those who erred in that way John says, "they went out from us, but they were not of us." They were professing Christians, and separated from the Church on this ground. Now it is very well known what this error was, the non-confession of Christ's incarnation. The Manichæan opinion prevailed very extensively that matter was essentially sinful, and that it was derogatory to the dignity of the Messiah to represent him as having taken upon him actual flesh and blood. So they taught that he simply took the semblance of man; he was in fashion like a man; but there were no material elements in his body, which was ethereal. Hence they were called "Docetæ," Semblancers. This was a serious error, involving many others, such as a denial of his real passion and consequently of the atonement. So they apostle adds, "They were not of us." This was the spirit of Antichrist. The men who held this view professed to be shocked at the idea of imputing to Christ a real body, not considering that they thus calumniated the Creator who had given man such a body and pronounced it good, and set aside the plain teachings of the word. This sect had sprung into existence before John had written his Gospel, and this is the reason why he states so emphatically that the Word was made flesh. They then are Antichrists who while professing a great zeal for the honour of Christ deny his real humanity and thus impeach those truths which are essential to redemption. In his second epistle John calls them deceivers and warns his hearers against them. There was something plausible but very dangerous about their doctrines. They called themselves Christians and claimed to be the only true Christians.

But they who use the word with reference to a personal Antichrist for whom they are looking, apply the word to the one whom Paul calls the Man of Sin. Now we do not see how the conception of a personal Antichrist yet to be revealed can be deduced from what Paul says. As we have before shown, Paul's Man of Sin could not appear till 'one that letteth' should be taken out of the way. This *Katechon* or withholding one was then in existence and needed to pass away; then the Man of Sin should be revealed. Now if the Man of Sin is a person, the withholder should be a person; but two persons, one immediately succeeding the other, could not fill up more than a century; so that the Man of Sin, if personal, must have been destroyed by the brightness of the Saviour's coming seventeen centuries ago. We do not find then any indication in the Prophetic Scriptures of a personal Antichrist to be revealed at the last day. One would naturally expect to find the account of such a one, if to appear, in the Apocalypse; but we have never been able to find any trace of such a person there.

The aim of the Bible is not so much to direct our attention to some peculiar abnormal development of iniquity, some monster of sinfulness, but to show us the exceeding sinfulness of all sin, and to lead us to the consciousness of our own badness. It falls in very well with the natural bent of men, to fix their gaze upon some dreadful sinner, but it is not the thing that is most profitable for them. The best thing for them is to overcome the falsehoods of their own deceitful heart, and say, each one to himself, Thou art the man.

We have considerable powers of imagination, but our imagination altogether fails to depict for us any power that more truly realizes Paul's description of the Man of Sin than the Papacy does. The overthrow of the Pope's temporal dominion only brings into clearer prominence the fact that his sway is spiritual. It is a great religious system, and is so cunningly interwoven with Christian elements, that it stands effectually between the nations that bow to it and the knowledge of Christ's Gospel. It is made fatal by its marvellous resemblances, and not by open negations. It is the deceivableness of unrighteousness, a mystery of iniquity, a counterfeit of God's Gospel, a parody of the Kingdom of Heaven, with a pseudo-infallible Head. And so far from being a power of the past, it has made remarkable progress of late years in Protestant countries, so that the secular papers as a rule abstain from everything that might give serious offence to Romanists. To characterize the system in the language of Scripture is held to be bigotry, narrow-mindedness, *odium theologicum* and the like. This is perhaps the greatest victory that the Romish system has obtained in our days, in days when the Bible is available everywhere. As a system that would cover men with shame and condemnation at the last day, it was necessary that instead of having a prevalency of a few years, it should prevail over the twelve centuries that have gone by since the apostolic system became thoroughly corrupted.

CHRIST'S DIVINITY. IV.

It is now about six weeks since we noticed the article "India in Search of Providence" which appeared in the *Hindu Reformer*, and we have been since then from week to week giving the evidence of Christ's Resurrection and Divinity for which it asked. We admit at once that unbelievers have a perfect right to ask us to state our 'reasons for the hope that is in us,' and to tell them why we believe the resurrection of Jesus Christ from the dead. We are now writing, in reply to the same article, on the Divinity of Christ, thinking that the views expressed in the *Reformer* are probably those of a considerable number of our educated Native friends, and that some of these may be willing to listen candidly to what we have to say. We have already said that the divinity of Christ is not to be proved apart from the Bible, but in our last number we showed that there is no real *a-priori* objection to the idea that God should reveal himself in a sinless humanity; that it is indeed, looking at the actual condition of the nations of mankind as regards the knowledge of God, and the obscuring influence of sin in the heart, and the greatness of the issues depending on a true knowledge of the true God, reasonable in a high degree that this, the most effectual of all means of revelation, would be employed by a kind Deity, claiming to be our Father as well as our Sovereign. But on the supposition that the truth of Scripture is conceded, and that the question is, what evidence of the Divinity of Christ is to be found there, we proceed to exhibit the evidence.

Let it first be noticed that nothing predicated of the humanity of Christ militates in the least against this doctrine. The doctrine is that 'God was manifest in the flesh,' that is in human nature; that God took upon him the form of man and was found in the likeness of man. Now in the history of this God-man, we need to find evidence of a real humanity, complete in all its attributes, mental, moral and physical; and, over and above this, to find evidence of a divine Presence. There are abundant indications of Christ's real humanity. He was born of a woman; in the lineage of David; born a feeble infant, and grew up to manhood by processes corresponding to those which ordinarily obtain. One leading and all-important object was to show what God designed man to be when he created him; to vindicate the laws of God which man had broken, by the exhibition of their purity and beauty in a life perfectly conformed to them. To this end, it was necessary that Christ should be compassed about by the infirmities of our condition, and should have to meet the temptations that meet us. Nothing less, then, than a real humanity would have sufficed. We find that Christ was tempted and overcame by *faith*; that he prayed to God; he wept and groaned; he ate and drank and slept; he was weary; he suffered when his enemies scourged and crucified him; he actually died. Now there is nothing in all this that affects the question of his divinity. We claim that he had a genuine humanity, subject to the same laws to which humanity in us is subject. We do not claim that Christ was divine in such a sense that his divinity destroyed his humanity; or that Christ was a divine Spirit in a human body; but that God was manifest in a complete human nature, having a human intelligence, a human will, a human body, and revealed Himself through the functions that were natural to such a nature.

When the time came for our Lord to enter on his public ministry, there came a voice from heaven saying, This is my beloved Son in whom I am well-pleased. It may be said that this recognition of Jesus as the Son of God, was a concession to man's ideas, an adoption of man's phraseology, to show forth some truth that could not otherwise have been apprehended. Among us, the son partakes of the nature of the father, and this word is used to show how near and dear to the Godhead this sinless man was. Very well; but we must bear in mind that this word Son had been already used in the Old Testament in prophecies regarding the Messiah, and used in such connections as would involve a divine manifestation. Such a prophecy occurs in the second Psalm, where the Son of God is represented as having power over all nations and all earthly potentates. Again, in Isaiah vii., "A virgin shall conceive, a virgin bear a Son, and his name shall be called Emmanuel" (God with us). If some one insist that this cannot refer to the Messiah, for the fol-

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lowing verses refer to a contemporary person, we point to the word Emmanuel, and turn over to the 9th chapter, where we learn more about this predicted Son: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." Here the inalienable epithets of Deity are deliberately assigned to "the son" that was to be born among the Jewish people; and let us remember that in the Old Testament there is over and over a curse pronounced upon any giving of the glory of God to a creature; the prophets would have been appalled at such a suggestion. Remembering now these declarations of the prophets, made 700 and 1,000 years before, we see at once the significance of the testimony borne from heaven on the occasion of Christ's baptism.

Throughout the period of his ministry Christ wrought extraordinary miracles, showing his power over the material and the spiritual world; over men, angels and devils; over all the diseases of men; over life and over death; over the winds and the waves; wrought them by his mere word. And observe, they were never wrought for mere purposes of display; for the punishment of his enemies; to alarm men; for his own convenience or that of his disciples; but simply for the purpose of inspiring men with confidence in him as the Messiah.

It may be said that these were his credentials; the evidence that he was sent of God, that God was with him; did not the prophets before him work wondrous miracles? Yes, the mere fact of the miracles having been wrought in connection with his word, would not prove him divine. But there is a great difference between the way in which the prophets wrought miracles and our Lord's manner of working them. They called upon the Lord to attest their message, and the Lord answered them; but Jesus wrought miracles as of power dwelling in himself. On one occasion he said, That ye may know that the Son of Man hath power on earth to forgive sins, and turning to the paralytic bade him arise and take his bed and go home. The leper said, If thou wilt, thou canst make me clean. What did Christ say? The apostles, in connection with a miracle wrought by them, said: Why look ye on us, as though by our own power or holiness we had made this man to walk? But Christ said to the leper, I will, be thou clean. And so, constantly, all through his ministry. At the very close of it he said to the apostles: "He that hath seen me hath seen the Father," and he referred to the works done by him as evidence that the Father dwelt in him. If you say, the miracles simply attested his message, we refer you to this portion of his message in which he distinctly declares that he had been constantly proving his divinity by doing the works of God.

Two or three expressions used by Christ have constituted a difficulty to some minds; these we hope to consider in our next.

THE THEIST'S CONFESSION OF FAITH.

"The Theist's Confession of Faith, or the Thirty-Nine Articles of the Theist's Creed," might have been more appropriately designated, "What I now think on the Subject of Religion." The writer just expresses his own present opinions. He certainly did not adopt all these views in a single hour. Very likely he has been thinking and reading more or less for years on the subject, and the book just tells you where he is now. It cannot of course tell us where he may be tomorrow. His mind has not stopped working, and the world still moves and light may continue to come to him, and a year hence he may have a considerable supplement to add to this creed. We speak from experience, having been for many a long year in the opinion which he holds that there is no revealed religion, and rejoicing in the liberty of forming our own views on all religious subjects. Of course it will not do for a mind that is free, to be fettered by its past decisions; it must be allowed to revise its own judgments in the light of new circumstances or new observations. The points stated in this creed are then simply the writer's present notions on the subject. They show us where he is just now. They do not show us what the views of Indian Theists are; it would be a remarkable coincidence truly if they should all happen to be just at the same point of development with him, as regards every one of the 39 opinions here stated. Do all the Theists of India entertain, for instance, the following opinions: "The Theist believes that the notion of local sanctity which induces men to go on pilgrimages has a foundation in reason;" "The Theist freely allows that idolatry is a stage of progress from the form of worship of pure and simple fetishism, and as such, idol-worship renders a service in preventing men from sinking lower into savages." Now upon these and a multitude of similar points, there must be a great diversity of opinions among Theists. The mere fact that men believe in one God and discard revelation, furnishes no assurance that they will think alike on all religious topics. We are surprised therefore that the writer of this pamphlet should preface each of his 39 articles with the words "The Theist believes," just as though it were for any one man to determine what Theists shall or shall not believe. In the Preface the writer acknowledges that Theists have very different ideas on religious subjects. A leader of the Brahmo Somaj, he says, sets forth the fatherhood of God and the brotherhood of man as the only cardinal points of Theism; and he adds: "Our friends of the Prarthana Somaj seem satisfied with a creed which consists of only one positive article of faith in the unity of God, accompanied with a protest against idolatry." This book is then what the title-page says, "A Theist's Confession of Faith," that is, of his present opinions, but when we turn over to the Confession itself, we find the title altered to "The Theist's Confession of Faith; the 39 Articles of the Theist's Creed," and all the way through it is "The Theist believes."

We dwell upon this because it is important. Our Theistic friends are becoming aware that in consequence of their not having any fixed standard of appeal, they are liable to be divided on almost every conceivable topic of religious inquiry; they feel the necessity of having some anchorage.

In these 39 articles the writer tells us not merely what he believes, but what he disbelieves. In one article he tells us he does not believe in "original sin;" in others that he does not believe in predestination, that he does not believe in an Incarnation, nor in miracles; it is evident that these articles might have been multiplied *ad libitum*.

"The Theist believes that incarnation or actual assumption of human flesh by the divine spirit is both an unnecessary, incredible and sacrilegious supposition." In an article last week we showed that it was neither unnecessary nor incredible. There can be nothing sacrilegious about a true manifestation of deity *in a sinless humanity*. No one can say that men have too much light, too much knowledge of the true God, so that such a manifestation is not unnecessary; no man can say that God is without power to reveal himself thus, so that it is not incredible. The mere fact that something like 200 millions of people in India, have gone on, from generation to generation, for thousands of years, rendering homage to sacrilegious representations of God as incarnate in sinful men, shows that the need of the true light is overwhelming, stupendous; and our Reformers ought to hail with delight the presence of earnest Christian missionaries in this land, seeking to recover their fellow-men from these debasing beliefs.

"The Theist" says that the so-called incarnations are simply heroic men who enjoyed a special *influence* from God. But this is not what is wanted. We do not want the glorification of sinful humanity; man looks altogether too much to man; we want to know God, to get confidence in Himself as a person, and to this end something very different from a mere influence is necessary. The Theist, however, is of the opinion that this hypothesis avoids "the absurdities of immaculate conceptions or legendary oyster-shells." We cannot think that any thoughtful inquirer would use this language; it is caught up, we fancy, unreflectingly from some gross-minded infidel writer. We know nothing about the legendary oyster-shells; but a very little reflection will show that the narrative of the birth of Christ exactly meets the difficulty which rises incontinently in the minds of men when an incarnation is spoken of; namely, that there is something in humanity which forbids a holy God to ally Himself with it. Jesus Christ, the Saviour of mankind, must have been born thus and not otherwise. He is the Adam of regenerate humanity, and must therefore like Adam spring directly from God; "that which is born of the Spirit is spirit;" but as he was to be directly allied with humanity, it was necessary that he should be born and not merely created; both necessary conditions are met in the conception of Christ by the Virgin Mary, through the power of the Holy Spirit, after her faith in the promise, and 700 years after the prophetic announcement of this event.

Now in conclusion, we should like to ask a question. How is it that our Reformers and Theists give so much more of their attention to what they call difficulties in the Bible than to the monstrous and corrupting dogmas of Hinduism, and seem to be so very much more anxious to hinder their countrymen from believing on Christ, than to recover them from debasing idolatry and sacrilegious polytheism? They seem to be very little disturbed on the whole by the thought that the 200 millions of India are led captive by a system admitted to be most baneful; but should they hear that one of their number were becoming favourable to Christianity, it would arouse them a hundred times more than does the fact that their own wives and sisters are worshippers of Gunputi.

WHAT IS TRUTH?

Elect through the sanctification of the Spirit. (1 PETER i. 2.) In opposition to those who could not conceive of any other election than that which singled out the Jewish nation for the exclusive enjoyment of God's spiritual blessings, and thought it a great mistake to admit Gentile converts to the privileges of Christ's house, Peter refers to the fact that God had given the Holy Spirit to these converts and thus sanctified them to himself. At the very outset of his work among the Gentiles he had to allege this fact in vindication of himself for having received them to Christian fellowship. Acts x. 47, xi. 17, xv. 8, 9.

Sprinkling of the blood of Jesus Christ. (2.) The blood sprinkled on the door-posts of a house, communicated to the house the dignity and propitiatory virtue of the sacrifice. So the blood of Jesus Christ communicates to the believer all the merit of Christ, conveys to him the Father's love for Christ.

Unto praise and honour and glory. (7.) Your own. Christ will say, Well done, good and faithful servants.

Believing, ye rejoice. (8.) Faith enables you to realize the companionship and love of the King of kings, and makes you bold to endure anything that man can do you. They, seeing you alone, and having no knowledge of your unseen Friend, cannot understand how you should have such a fortitude and such joy in the midst of fiery trials.

Salvation. (9.) Here and in v. 6, Peter speaks of salvation as a thing future. So Paul, We are saved by hope. And Christ, He that endureth to the end shall be saved. So the man that has been taken from a sinking vessel rejoices in a present salvation; still he looks forward with some solicitude to the moment when he can step ashore and feel that that dreadful sea is behind him. The end of our faith will be when Christ shall be manifest at our side, and when all the trials of faith are at an end.

The prophets. (10.) Desired greatly to understand the nature of the salvation which would be enjoyed under the Messianic reign.

Which things the angels desire to look into. (12.) Not only the ancient prophets, those gloriously-favoured men of God, but the very angels of heaven desire to apprehend the nature of those sublime prerogatives which belong to the Christian. The least in the kingdom of God is greater than John the Baptist who was greater than Elijah and Daniel, because of the new and living way made known to him, the fulness of light and of privileges. The apostle is speaking specially of that which is future in our salvation, of the manifestation of the sons of God, when Christ shall be glorified in his saints and admired in all them that believe. Many things will not be fully understood till then; where the impenitent go, for instance, and what the nature of their "everlasting punishment." When life is fully understood, then death also will be rightly apprehended. At present, we must be content with the use of figures.

Revelation of Jesus. (13.) Already four times in 13 verses the apostle has referred to the day of Christ's future coming in glory.

Holy in all manner of conversation. (15.) In all the details of your conduct; not merely when you go to the place of worship, or when you read the Bible; but when you cook, wash, sew, write, ply the hammer, walk. Do all to the glory of Christ, with Christ, in Christ. Whatever is not sin is holiness, and whatever is not holiness is sin. David says, "I am holy;" much more should he who is a temple of the Holy Ghost say it. I am holy, I am separated unto God, I cannot join you in vanity and folly. But our love should say it, more emphatically than our words.

Because it is written, Be ye holy, for I am holy. (16.) It is written; this settles the matter; we must follow our instructions. We have it in writing what we are to be, so that there may be no mistake. God is holy; we are his children; we therefore obey him; this is the difference between his children and others; he commands that we obey him; we may not break this command any more than we can break the command not to steal. When God gives a command he gives the means of obeying it. If you give your servant or clerk an order to do something in a neighbouring or distant city, you give him the means of going there and whatever letters may be necessary to parties there. The Egyptian taskmasters required the same tale of bricks from the Israelites, even when they compelled them to find straw for themselves; but God is no such taskmaster, and when He commands a sinner to be holy, he gives him the means of being so, even the Holy Spirit, omnipotent in our hearts, if our hearts fully concur. So that it is not inability but unwillingness that hinders our being holy.

Without respect of persons. (17.) You perhaps are very partial to yourself; you make excuses for yourself that you do not for others; you fancy that God will overlook in you what he does not in others. Have right views of God, and look at his judgments so plainly expressed in his word. Even John and James wanted to be preferred above the other disciples.

In fear. (17.) This is evidently compatible with hope (13) and joy unspeakable (8).

Who by him do believe in God. (21.) If we have a true faith in God, it is because God was manifest in the flesh. And if any man has a true faith in God, he will certainly embrace Christ as soon as he is presented, since Christ is the image of the invisible God. And hereby we test the faith of those who profess to believe in God the universal Father; we preach the Gospel to them, show them God in Christ, and when they turn away, we know that they are believing in a God of their imagination. The Philippian gaoler rejoiced, believing in God, when he believed in Christ. Peter regards the resurrection of Christ as that which inspires us with faith and hope. Christ was made sin for us; became our representative; and God in dealing with him after the crucifixion shows what his feelings are towards the race. Christ represents the race, and in giving him glory God virtually says to all mankind, this is what I am ready to do for you.

Obeying the truth. (22.) Three times already Peter has spoken of obedience as the characteristic of God's children.

The word of God which liveth and abideth for ever. (23.) The word does not quicken us and then leave us; it dwells in us richly; it is our life; we continue in the exercise of the first faith, and faith holds fast to the word all the time. In this way, the Christian cannot sin, says John, because his seed remains in him. The word is nigh thee, even in thy heart and in thy mouth.

CORRESPONDENCE.

CHRIST OPPOSED TO THE BISHOP OF BOMBAY.

To the Editor of the "Bombay Guardian."

SIR,—It is well to bring all things to the test of the Bible. While reading the Bishop's letter on Indian Missions, I have been led to search the Scriptures, and the liberality of our Lord Jesus Christ, as compared with the narrow-mindedness of the Bishop, under somewhat similar circumstances has been made painfully apparent:

Mark ix. 38.

John answered him saying, "Master, we saw one casting out devils in Thy name, and *he followeth not us:* but Jesus said "*Forbid him not:* for there is no one which shall do a miracle in My name that can lightly speak evil of me, *for he that is not against* ME IS ON OUR PART: for whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, and *whosoever* shall offend one of these little ones that *believe on me*, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Indian Missions, pp. 34, 35; Bishop of Bombay:—

"A large proportion of our Missionary clergy seem to see in their distinctive appellation something which abolishes the separation between the Church and its opponents, and makes all *Missionaries brothers.* * *

"The man who has been ordained by a *successor of the Apostles*, and who has received the apostolical commission, meets as a BROTHER MINISTER the man who ascribes his ministry to a call * and nomination by the people, and consults with him on terms of perfect indifference how they are to co-operate in the work of breaking down the walls of caste, and making India Christian."

In the one case, a man is brought to Christ charged by the Apostles with performing miracles in His name. Our Lord not only approves of the man's conduct, *though "he was not a follower of the Apostles,"* but goes on to say that the slightest act of kindness done out of love to Christ will be rewarded by Him;—and, on the other hand, *whosoever* shall put a stumbling-block in the way of *any believer* (even though a little child) shall meet His severest wrath.

In the other case, the Bishop expresses indignant wonder that Missionaries of the Church (of England) should not hold aloof from the Missionaries of churches which "*follow not us.*" That they actually meet as *brother-ministers* those who are not of their body, and *co-operate with them* to make India Christian.

If Christ were on earth, can we doubt that He would rebuke the so-called "successor of the Apostles" as decidedly as he did the Apostles themselves, and tell him not to dare to look down on those who are loved by Him, because they love Him and serve Him: and would He not threaten him with the fury of His wrath, because he is putting a stumbling-block in the way of those who, although not of his particular section of Christ's Church, yet most decidedly "believe on Him."

A MEMBER OF THE CHURCH OF ENGLAND.

* The call is ascribed to God, not to the people.

Epitome of News.

SATURDAY, JANUARY 25, 1873.

—The *Times of India* says that "Persia has become a feudatory of Russia, and that England is roused at last."

This is the *Friend's* "way of explaining the secret treaty which has given to the Tsar the valley of the Atrek, and the concession to Baron Reuter which makes Russia master of all the possible railways, roads, and resources of what is left of Persia. What Alexander I. began with the century, Alexander II., or his hotheaded son the Tsarewitch, will now very soon finish. A railway from Resht to Bushire, in connexion with that which will be completed from Tiflis to Bakon, will place Russia, alike by the Black Sea and the Volga, in direct communication with the Persian Gulf."

—The same: "Of all grievances still unredressed the greatest is that of the Uncovenanted Service. No such injustice, no such violation of the often misapplied Queen's Proclamation, has in our time been perpetrated as the despatch which Sir Seymour Fitzgerald's jobbing led a few old Civilians in Council to force on the Duke of Argyll, under which the sons of Europeans, most of them men who have given their lives to India, are alone of Her Majesty's subjects solemnly debarred from being appointed to the Uncovenanted Service by the Governor-General."

—"All the Garrows are now Her Majesty's subjects," as Colonel Haughton, the distinguished Commissioner, telegraphs. Captain Lewin has had a very successful exploration of the ranges to the south of the new post at Girthay, in the Chittagong hill tracts."

—"Mr. R. Knight of the *Indian Economist* is coming to Bengal as Assistant Secretary to work up the Statistical Department. Mr. Cotton will act until Mr. Knight can arrange to come over."

—*Friend of India* on the Home Mission to the Sonthals: "There are besides Messrs. Boerresen and Skefsrud two other missionaries labouring in this work, Mr. Cornelius, a Swede, who has been connected three or four years with the mission, and Mr. Simmonds, an Englishman. At the present conference another was added to their number, Mr. Hagert, a German, who has given up a position in the Public Works Department, North-Western Provinces, where he had good prospects of advancement, in order to devote himself to the work of spreading the Gospel among the Sonthals. He is very highly spoken of by all who know him. The five labourers, or rather six, remembering that Mrs. Boerresen's work is so important, thus represent five different nationalities, coming as they do from Denmark, Norway, Sweden, England, Germany. They have no fixed salary, but labour on in their self-denying work, in faith that the Lord who has sent them to Sonthalia will support them in the work to which he has called them."

—The same: "The enlightened Chief of Jeypoor has resolved to construct at Ramghur, some fifteen miles from the capital, a reservoir which, as one of the largest in the world, will render the name of Ram Singh as famous as that of his great ancestor Jey Singh. The project is to dam up a very narrow gorge of the river Bangunga, which takes its rise in the hills north of Jeypoor. The fall of the river immediately above the gorge is about 10 to 12 feet per mile. The height of the proposed dam is 130 feet, and the water in the reservoir will cover an area of 20 square miles, containing about 22,000 million cubic feet. The site is very favourable, for the width of the gorge at bottom is only 332 feet, and at top 730 feet. The cost has been estimated at about 12 lakhs of rupees, and it is anticipated that the Durbar will

obtain a fair return on this expenditure. It is also proposed to supply the city of Jeypoor with water raised by steam-pumps from the Amannee Shah river and then allowed to run by gravitation. Both schemes have been examined on the spot, and approved of by Colonel Rundall, the Inspector General of Irrigation. The Maharajah is fortunate in the services of Captain Jacob as Executive Engineer."

—The same, of the *Indian Antiquary*: "Mr. Burgess, the Editor, communicates information on the Jains, or 'vanquishers' of sin, as the name *Jina* means. Their distinguishing doctrines are, the denial of the divine origin and authority of the Vedas; reverence for the Jinas, who by their austerities acquired a position superior to that of even those Hindu gods whom they reverence; and the most extreme tenderness for animal life. Their minor instructions are in many cases trivial and ludicrous, such as not to deal in soap, natron, indigo, and iron; not to eat in the open air after it begins to rain, nor in the dark, lest a fly should be swallowed; not to leave a liquid uncovered lest an insect should be drowned; water to be thrice strained before it is drunk; and *vayukarma*—keeping out of the way of the wind, lest it should blow insects into the mouth. Yet many of these are the principal slave capitalists of Eastern Africa."

Monday, January 27.

—The *Overland Mail* says that a number of High Church ladies have formed themselves into a society called "The Phœbes," whose self-imposed duty it is to clean out the churches which they frequent.

And the *Freeman* states that "the lady members of the First Baptist Church in Nashville have agreed that they will dispense with all finery on Sunday, wearing no jewels, and will hereafter appear in church in plain calico dresses."

—The *Lancet*: "A new guillotine has been adopted in Paris, which has the novelty of not demanding from the victims the exertion of clambering up a flight of steps, as in the old and cumbrous machine. The new work of art is level with the ground, and would probably charm M. Samson, could he come to life, by its simplicity and elegance. In the case of a young murderer decapitated by its means a few days ago it was found to work well."

—"No one will accuse us," says the *Lancet*, "of being inclined to exaggerate the evil effects of hard mental work; on the contrary, we have lately been at considerable pains to show that, within wide limits, a constant and rather high degree of intellectual activity is a preserver rather than a destroyer of nervous health. It must not be overlooked, however, that the above is true only when the conditions of ordinary hygiene are not outrageously or unnecessarily violated; and that the addition of severe and harassing anxiety will often turn an otherwise beneficial nervous activity into a source of grave evils, of which the inability to sleep is one of the most frequent."

—*Bombay Gazette*: London Correspondent: "Much sorrow seems to have driven the Pope mad. It is impossible otherwise to account for the extreme virulence of the abuse he has lately showered on the Emperor of Germany and the King of Italy, or for the despairing carelessness with which His Holiness prays for the commencement of a revolution which is to overturn everything that has been accomplished in Europe by this generation. All faithful Catholics are now enjoined to wage irreconcileable war with modern society; and such speeches as the Pope has lately made will do more than anything else to convince reasonable politicians that Prince Bismarck is right in steadily following out the policy of our own Henry the Eighth, and in treating the organization of the Roman Church as a formidable political power, which ceaselessly intrigues and fights against the State in all free countries, and which, if it be not destroyed, must everywhere be fatal to liberty. Mr. Disraeli said in *Lothair* that there were but two powers in Europe—the Roman Church and the Secret Societies; but the strength of the Church lies in that most dangerous of secret societies the order of Jesuits, which preaches revolution with all the ardour of the International, and which is, equally with the Communists, a force that must be crushed if modern society is to be saved. In Northern Europe, if we except unhappy Ireland, the influence of the Church of Rome has long been innocuous; Prince Bismarck is now trying, with fair hopes of success, to clip its wings in the new German Empire; the House of Savoy is contending against it in Italy and Spain; and in France the Clericals are, one may hope, doomed to give way to the Republicans. No wonder the Pope fulminates against this irreligious generation, and wishes to regain his power even at the cost of exposing all Europe to such a reign of anarchy as the priests have for forty years maintained in distracted Spain."

—*The Advance*: "A report that Gen. McClellan's salary as engineer-in-chief of the department of docks in New York has been reduced, at his own request, from $20,000 to $10,000, causes some remark in the papers. His reason appears to be the simple one that he does not earn any more. And that is what seems strange to some people. They sooner expect to see exceptions to the old adage about office-holders that 'few die and none resign,' than that any should not take the largest salary the law allows. But how, pray, can an honest man, who certainly would not sell a piece of property for more than it is fairly worth, take any more for his work than it is worth? And why should not an honest official be just as prompt to insist on a reduction of his pay when his labour is lessened as to demand that his salary be raised when his work is increased? The ways of this world must seem very queer to those who look down at them through the clear light of the other."

"It is an official estimate that every Indian warrior killed in the Florida and Sioux wars, in 1852 and 1854, cost the government nearly a million dollars and the lives of not less than twenty whites. And the expense of killing Indians to-day is but little less. The peace policy is cheap as well as Christian—as the Christian way of doing things always is in the long run."

—*Bombay Gazette*: "The Chief Commissioner of the Central Provinces congratulates the staff engaged upon the successful completion of the Nagpore water-works. The total cost of the scheme amounts to Rs. 3,97,000. For this sum the city has obtained, among other benefits, a reservoir capable of holding a two years' supply of water, at the rate of 15 gallons a day per head of the population, a main pipe four miles long, and distribution pipes aggregating in length nearly five miles, with 80 public drinking-fountains and 97 fire-locks."

—*Indian Daily News*: "On the recommendation of the Government of Bombay, the Supreme Government has placed at the disposal of the local Government in the Rutnagherry Collectorate the sum of Rs. 13,000 for the relief of the famine-stricken people in that part of the country, and for gratuitous distribution of rice amongst men who by age or infirmities are unable to work, and also for the construction of a road from Mudunghur to Kheda, in the Presidency of Bombay."

—The *Indian Mirror* deserves credit for its candour. It says: "We have been pained and startled to hear that there are men among the Brahmo community who have given up the habit of daily prayer, and do not sit at the feet of their Maker even once in the course of their daily life. We do not know how to characterize such conduct. That these men have broken their covenant, and are guilty of falsehood and lying before the Holy God, cannot be questioned. Their pernicious influence on society is equally shocking: It is a scandal to our faith and our church that there should be a single prayerless Brahmo among us. The fact is a Brahmo is known above all things by his habit of daily devotion, by his earnest and regular communion with the One Living God. Without it he may be a good man in the world, honest and philanthropic, but a Brahmo he is not. They cease to be Brahmos who cease to worship their God. Men who after praying for a year or two sell themselves so completely to Mammon as to find neither heart nor time to remember their God, can have no reason to continue to profess themselves Brahmos. The case is worse with those whom scepticism drives away from the altar, and who think they are too wise and saintly to kneel before the Supreme. They not only ruin themselves by arrogant infidelity, but they oftentimes send forth their evil influence on their weaker brethren; nay, they lead the public to form a low estimate of the devotional character of our church, and to believe that scepticism and Mammon-worship may dwell together with Brahmoism. Let the world know that prayer is our life and the life of our church. Any attempt to weaken its influence or ignore its efficacy ought to be put down. Vigorous measures ought to be adopted to bring back the few that have left the house of God, and induce them to revert to their devotional habits; let them be convinced of the fatal step they have taken; let them be made to understand that to renounce prayer is the first step in the downward journey towards all manner of scepticism, practical atheism, and vice."

Tuesday, January 28.

—American Paper: "There are sixty-two signal-stations in the United States, each one being furnished with thermometer, barometer, and other instruments for measuring the degree of moisture in the air, the force and velocity of the wind, and determining all other necessary particulars about the weather. Observations are taken at the same minute at all the stations, at morning, evening, and midnight. Just at midnight the telegraph wires are given up to the weather-people, and for about forty minutes the reports come rattling in from Maine and Oregon and Florida and Minnesota, and the points between. The result of these reports is marked down upon a map, so that we can see at a glance what the state of the weather is all over the country, where it is snowing, where raining, where the sky is clear, where it is cold, where it is warm, where the wind is blowing, and all about it. It is from these reports that the 'probabilities' are calculated, which you see every morning in the daily paper, and which generally prove so correct. All this is only the beginning of things, and it is quite probable that many of us will live to see great discoveries made in this almost new science of meteorology."

—*Bombay Gazette*: "We are told that every morning the Jamsetjee Hospital is surrounded by forty or fifty sick men and women who clamour for assistance, but that very few of them can possibly be admitted, and the bulk have just to go away and drag out life as best they can. Formerly the Dhurrumsala at Byculla was a useful adjunct to the Sir Jamsetjee Hospital; but of late the funds to that institution have fallen to such an extent that, although it has room for 120 patients, only 30 or 40 can be admitted. Thus while the Sir Jamsetjee Hospital has daily to turn away hosts of wretched sick natives for want of space to hold them, the Dhurrumsala, though it has room and to spare, is compelled to lie useless in great part in consequence of the illiberality of the native community. We cannot tell what the contributions to the Dhurrumsala amount to in a year, but we know that very few of our Parsee, Hindoo, or Mussulman citizens extend their charity to it. It would not be fair to say that they deal entirely in ostentatious or 'flashy' charity, but there is room for regret that hard-working institutions like the Sir Jamsetjee Hospital and the Dhurrumsala should be so greatly neglected as they are. There are nearly thirty spinning and weaving mills working in and around Bombay, two railway companies ply their trade, and several dockyards are filled with labourers. Accidents are continually happening in the mills, on the railways, or at the dockyards—now a man gets his finger smashed, another his leg torn off, another his head broken; yet we believe neither the mill, the railway, nor the dockyard proprietors contribute anything towards the Sir Jamsetjee Hospital or the Dhurrumsala, although it is their servants who are principally benefited by these institutions. We hope charity will flow in the direction which we have pointed out, and that we shall be relieved of hearing of such scandalous facts as natives afflicted with deadly diseases being bandied about from place to place in their search for relief, until they sink down on our public roads more willing to die than to live."

—*Delhi Gazette*: "We are informed that the American Presbyterian Society intend to open a Mission in Agra. The Rev. Mr. Lucas is to be in charge of it."

—The Calcutta Municipal Tramway, which is now almost finished, will, it seems, be worked by steam, and not, as previously announced, by horse-power. The Justices have indented for steam-engines, which are daily expected to arrive."

—Bushire Correspondent, *Times of India*: "Boiled locusts are now brought in from the villages in large quantities, and are considered by the poor natives as very palatable and nutritious food. Even amongst the higher classes of females they are occasionally used as a *bonne bouche*. They are roasted when required for immediate use, but when boiled in salt and water and then dried they can be kept for six months. They are sold in the bazaar at two pice per lb."

Wednesday, January 29.

—*Madras Church Missionary Record*: "Just as we are going to press we have heard by telegram of the death of that veteran servant of God and mainstay of the Church Missionary Society, the

Rev. Henry Venn, B.D., who had been its Honorary Secretary for 31 years. In spite of his failing strength and advanced age, Mr. Venn continued to aid the other Secretaries with his counsel to the very last, having resigned the Secretaryship only four months ago. His counsel was invaluable, for in addition to an experience of 50 years (20 years as a member of Committee and 30 as Secretary) Mr. Venn was a man of no ordinary stamp. His mind could grasp the wide and intricate questions that arose from time to time on Mission subjects; the weight of his character gave additional force to his wise counsels, while the intimate knowledge he possessed of the different Mission-fields, and his great sympathy with individual Missionaries, won from them their unfeigned respect and attachment. May it please God, in mercy to our Society, to vouchsafe to those who succeed our departed friend the gifts and graces they need for their arduous and responsible duties!"

"We have received encouraging tidings of the Bishop's tour through the Travancore Mission. In the districts of Cottayam, Pallam, and Mundakayam, and the Pastorates connected with them, there were 1,200 persons confirmed, and more than 600 in Mavelikara and Tiruwella and the Pastorates in that direction. An Ordination was held at Cottayam Church on December 1, when two European Missionaries and three Native Pastors were ordained Priests, and three natives were ordained Deacons. It was a very interesting occasion."

"Since our last number was published, we have heard of the ordination at Kandy, in the early part of last quarter, of two Catechists, both from Tinnevelly, and both of the name of Peter, although they are not related to each other. The Ordination was held on the day on which the new Tamil Church in Kandy was opened. One of our native brethren, Rev. John Peter, was lately English Master in one of the taluk towns in North Tinnevelly, and was ordained to the pastorate of 'Christ Church,' Kandy. He has commenced, in addition to his Tamil Sunday duties, an English service for those natives who know English, which is also attended by some neighbouring Eurasians. It is a novel experiment, and will, it is hoped, increase his influence. The other newly-ordained minister, the Rev. P. Peter, has been for many years a faithful, hard-working agent of the Tamil Coolie Mission, and will assist Mr. Clark in the superintendence of the northern portion of the coffee districts."

—*Bombay Gazette:* "Sutlidge station was the scene of a sad occurrence on the night of the 20th instant. Eight coolies crept into a closed van, lying apparently on a siding, for the purpose of passing the night there. Shutting the door they lighted a charcoal fire. They were all asphyxiated by the fumes of the charcoal and died during the night."

—*Glasgow Herald:* "Comparatively few of our readers, we should suppose, are aware that in the city a manufacture is now being carried on which is the first and only one of its kind in the world, and in which the principal ingredient used is Asbestos. Apparently as combustible as tow, the fiercest heat cannot consume it, and the thready filaments may be mingled with molten brass or iron without losing their characteristic form. No combination of acids at present known in any way affects the appearance and strength of its fibre, even after days of exposure to their action. The manufacture of asbestos steam-packing is a simple and beautiful process. The raw material is brought to the manufactory in considerable quantities from different parts of the world. It comes in sacks, and looks like chips and blocks of wood, but of a beautiful white colour. Experiments and study have demonstrated to the proprietors the best method of disintegrating and picking apart these chips and blocks, and reducing them to a fibrous condition, like flax, jute, or cotton. The material once properly opened up, it is, by means of machinery which is both simple and ingenious, formed into packing of the usual market sizes. These machines are as easily tended as weaving-looms, and each is under the care of a young woman, who after a short time becomes expert in the business, and is capable of turning out a first-class article. It is compactly reeled up in coils as made, and when of proper size is securely tied, covered with bagging, and sent to all parts of the world."

Thursday, January 30.

—*Overland China Mail;* Japan: "The educational movement is progressing rapidly, and new schools are being erected everywhere.—An exhibition will be held at Kioto in the spring, open to foreigners and natives.—A notification has been issued restricting the shooting of game in certain districts.—The native overland postal service is reported to be a success.—The Corean question is still unsettled. As each Yokohama journal gives a different story, it is impossible to say which is correct.—The body of Viscount Daru has not yet been found.—Gas is nearly laid throughout Yokohama.—The Grand Duke Alexis has made handsome presents to the Japanese authorities at Hakodadi for the use of the poor.—The Mikado has inspected the articles to be sent to the Vienna Exhibition.—Many complaints are made of over-legislation by the Japanese Government regarding matters usually left to private discretion.—The Japanese calendar has been assimilated with our own. The alteration came in force on the 1st January.—Kite-flying and expectoration in the streets are abolished (!).—Several native newspapers have been established.—The Mikado has established an order of Knighthood similar to the order of the Bath.—Foreign 'advisers' are to be appointed at each of the Treaty ports.—A native club has been started."

—"China: H. M. Vice-Consul at Ningpo has, it is said, been reprimanded for his action in the Hangchow affair. The U. S. Consul, who accompanied him, has been officially thanked by his minister.—Sinchen (Kwel-chow), lately occupied by the Miao-tzu, has capitulated to the Imperialists.—A serious disturbance betwen Russian and American sailors has occurred at Hankow. Fearful punishments were inflicted on the offending Russians by their officers.—The *Benares*, from Hongkong to San Francisco, has been totally lost on the Loochoo islands. The *Curlew* has left Shanghai to rescue the survivors.—The U. S. S. *Palos* ran ashore near Ningpo, but was floated off again.—The Peiho was reported open on the 21st Dec."

—Telegrams from Aden received yesterday report that a cyclone was experienced at Mauritius on 6th January last, that the sugar plantations were much damaged, and that many ships were damaged at Port Louis.

—Intimation has, the *Englishman* says, been received from the Secretary of State by telegram that the correspondence with Russia on the recognition of the Afghanistan frontier promises well for a satisfactory understanding.

—*Englishman's Saturday Evening Journal:* "Our Brahmo friends have been full of excitement this week. They have in the first place been celebrating their anniversary, and marching about the streets like Freemasons or a Temperance Society, with Mr. Dall at their head carrying a large banner with a motto on it. This sort of procession has certainly much more the appearance of some benevolent society or local benefit club than of anything connected with religion. But there is some excuse for them on this occasion, as they appear to be rather in a state of excitement over Mr. Dall's proposal to take several of them to America as teachers to the Yankees of Oriental notions. But the idea naturally strikes one, what earthly, or, for the matter of that spiritual, use will these natives be when they arrive in America? They certainly cannot dig, there may be doubts as to whether they are ashamed to beg, and the American papers tell us that all professions are already overfull, and that what is required is manual labour."

—The *Pall Mall Gazette* states that the Assyrian record of the tradition of the Deluge has been examined into and confirmed by independent German authority, chiefly by Eberhard Schrader, a young but distinguished Orientalist, already famous for his knowledge of the Semitic languages. "An independent critic of too truly philosophical spirit to reject a theory because it harmonized with Christianity, he is yet so much of a neologian as to disarm any suspicions of his being biassed in his work of interpretation in favour of existing creeds. Schrader appears openly before the field of critics to invite their attention to the steps by which the deciphering process has been gradually placed on a safe footing, and challenges them to contest the proofs he brings forward that its results are genuine philological triumphs. The Assyrian language is shown to be akin to the Arabian, Hebrew, and Aramaic tongues, as well as to the Ethiopian, his studies of which had first brought Schrader's name into special prominence. The bilingual discoveries of Aramaic and Assyrian tablets published by Rawlinson and Norris have been happily pressed into this service; and the general result of his essay, printed in the first part of this year's proceedings of the German Oriental Society, has been to carry conviction home to those who were the most sceptical before, and to make a complete revolution in German sentiment on the great subject of the Assyrian inscriptions. In his more recent paper in the late number of the same series Schrader devotes himself to the task of making the cuneiform writings a complete commentary on the Old Testament, taking for this purpose the writings of the latter in order. This task has been so far accomplished as to awaken throughout the class of experts whom he specially addresses a fresh interest in those critical studies of the Jewish Scriptures in which Germans have been specially distinguished; while it also promises a rich harvest in the future to those who glean in the field of buried knowledge laid open—we are proud to add—chiefly by the enterprise and enthusiasm of British explorers."

Friday, January 31.

—H. E. Lord Hobart, Governor of Madras, and Lady Hobart, arrived in Bombay yesterday, on their way from Calcutta to Madras.

—According to the *Jam-i-Jamshed*, H. E. the Viceroy has written a letter to Dr. Narayen Dajee in which he expresses his sorrow for the serious illness of his brother, Dr. Bhau Dajee. His Excellency desires Dr. Narayen to write to him every day as to the state of Dr. Bhau's health. The Hon. Mr. Ellis and other Native Princes and Chiefs have, it is said, addressed similar letters to Dr. Narayen.

—*Bombay Gazette:* "We have had our attention called to the fact that in at least one of the principal hotels of Bombay a number of neatly got up pamphlets entitled "Prof. O. Phelps Brown's Shaksperian Annual Almanac" have been handed to the servants, by a commission agency house recently established in Bombay, for distribution to the residents. These books that agency ought to be ashamed of. The "almanac" contains a calendar, information about postage, &c., all which is only preliminary to shameless advertisements, the nature of which we dare say it will be needless further to particularize. We should warn proprietors of hotels to inquire if any of the pamphlets have been laid on their tables, and advise them to burn all they may be able to lay their hands on. This is one of the latest attempts to force such pamphlets on the notice of the public, and is one of the most disgraceful we have heard of."

—The same: "We hear from Poona that Mr. Samuel Cooke, Professor of Geology in the Engineering College, has taken his pupils, by rail, to the Nizam's Dominions on their annual geological tour. From the curriculum of the Poona Engineering College as laid down in the Bombay University Calendar, it would appear that the object of this geological excursion is to familiarize the candidates for the L. C. E. degree with the mode of constructing geological maps and sections. We would recommend those students whose hopes of obtaining employment in the P. W. D. have been damped by the recent speech of His Excellency the Governor at the University Convocation, to turn their attention to the Geological Survey Department."

—*Indian Statesman:* "A Californian paper contains an account of Apia, one of the group of Navigating Islands in the South Pacific, and says: 'This island is not to be surpassed for its beautiful climate, luxuriant foliage, and richness of the soil. The highest ridge is at an elevation of not more than 2,000 feet above the level of the sea, and more than three-fourths of the island is suitable for cultivation. The very rocks seem to bring forth vegetation; the eye cannot discover anything but the beautiful tropical verdure. Spices of all kinds are growing spontaneously. The valley abounds with nutmegs, ginger, curriplant, &c. In some parts the ground is covered with pine-apples, while the bread-fruit, guava, and other trees lend a perfect and delightful shade to the traveller."

—The Str. *Hindostan*, with the outward English mails, left Aden for Bombay at 2 P.M. Jan. 30th.

—Deaths last week, 414: being 54 more than the previous week, 24 more than in the corresponding week of last year, and 61 more than the corresponding week of the last five years.

Selections.

ENCOURAGEMENT TO TRACT-DISTRIBUTORS.

On a bright morning in the summer of 1858 two ladies were driving in an open carriage on one

of the loveliest roads in Derbyshire. They were talking of the many duties of professing Christians towards the Saviour and their fellow-men, when the younger lady said—

"Dear friend, *do* tell me what I can do for Jesus."

"Cast bread on the waters *now!*" was the ready response, as a troop of Irish labourers at that moment came in sight, trudging on to seek for harvest work.

For a moment both were fully employed in throwing out tracts to the men, and were glad to see them all picked up with apparent pleasure and surprise.

Five years had elapsed, bringing, to our younger friend at any rate, many changes, and the autumn of 1863 found her far away from beloved England, taking charge of a Canadian public school. One evening she set out for her weekly walk of four miles to her own home in the city, taking with her a few tracts, the remains of her English store, given to her by her friend. She was already in sight of the beautiful Rideau river, when she was startled by seeing a man rush wildly past her towards the river, then turn, run partway up the hill again, and at last throw himself down on the grass at the roadside at some distance in front of her. Fearing he might be ill, she paused in passing, and, to give him an opportunity of speaking, handed him a tract. He took it mechanically, but said nothing, and she passed slowly on. Only a moment had elapsed when, hearing a shout behind her, she turned and saw the stranger coming towards her. In a most agitated manner he said—

"Where did you get this tract? Why did you give it to me?"

"I got it in England, and I gave it to you, my friend, with a prayer that it might be the means of doing you good."

"England! friend! nobody calls me friend now! why did you pray for me? Do you see that title?"

"Yes, 'Have you Read a Tract?'"

"Well, that tract saved me from damnation once before, and I'm just on the verge of it now."

"Sit down here," was the reply, "and let us talk about this matter; there is still time for God to work, even if you are just on the verge."

"Time! time!" said he, "I've lost it! there's no time now!"

"Do you call God a liar, then? He says *now* is the accepted time: *now* is the day of salvation."

"You've a queer way of putting it, miss, but it goes straight home: but listen to me, and then say if I have a chance left. I am an Irish labourer, and some five or six years ago went from my native country to England, to obtain bread for my mother and myself, which was so hard to get at home. I left my poor mother in Liverpool, and went on the tramp with a lot more. We were going through Derbyshire, when one morning we met a carriage with two ladies in it. As we passed they threw out a lot of tracts, first on one side, then the other, till I believe every man in the crowd had one. Mine was 'Have you Read a Tract?' I did not then stop to read more, but thrust it into my pocket. The title had got into my head, however, and I could not get it out; so when we stopped at noon to rest I went by myself and read the tract. It entered my soul, and by the blessing of God, who drew me thus to Himself, I became a converted man. Leaving my comrades, I walked back to Liverpool to my mother, for I could not rest till I had told her also of the good Saviour I had found; and she, as a child receiving the message from above, became also a meek and lowly follower of the Redeemer. For a time all went on well; I obtained employment at good wages, and was able to keep my mother in comfort; but she was very old, and soon God took her from me to the rest He giveth his own. Then work became scarce in my neighbourhood, and, after some time of idleness, I accepted the offer of employment on a railway in America. I came here, got among a lot of wicked men, and soon became myself as bad as the worst. I became again what I had been before, a drunkard and a swearer; and now, driven to despair (for my bad conduct has caused me to lose my employment), and with remorse gnawing at my heart, I was going to end my earthly woes in yonder river when you gave me this messenger; and now."

"Yes, now indeed," said his listener; "do you not see God's hand extended in sending you this message again to save you from eternal death; But you are suffering for want of food; come with me, and we will see what good things God has yet in store for even you."

Walking on together, in a few minutes they arrived at the house of a humble and sincere minister of the gospel, who was well known to our young friend, and, after requesting that her strange-looking attendant might be supplied with food, she told the minister and his wife the whole of this strange story. Poor Richard was evidently very ill, and, after some conversation with him, the minister offered him a bed in his own house. The next morning he was unable to rise. His constitution was quite broken up, and he died in about three weeks, full of the joyful assurance that he was about to enter into the inheritance of the sons of God. Being told by the minister in whose house he stayed of the singular coincidence that the friend who had been the instrument in God's hands of his final conversion was also one of the two who had, so many years before, been the means of checking for a time his downward course, his surprise and thankfulness could only find vent in the words "Blessed be the Lord God of Israel, who only doeth wondrous things."

It is deemed best to say that the two ladies were Mrs. Smedley, of Riber Castle, Matlock, and Miss Singleton, of Dewsbury, Yorkshire, afterwards resident in Ottawa City, Canada West.

"GO WORK."

A WORD TO CHRISTIAN WOMEN.

There would seem to be this peculiarity in regard to some people's religion, that, like certain other exceedingly fragile things, it requires to be labelled "This side up"—no sudden shocks, no rough turning about; it must be handled with care. This I sadly failed to bear in mind on one occasion. Standing at the entrance of a court was a little child of about four years of age. The tiny feet were naked, and the bare shoulders and poor little arms told a tale, in livid writing, of last night's brutality. A lady of my acquaintance had expressed an interest in these tiny forsaken things, which I nevertheless feared partook largely of the nature of mere curiosity. I would introduce this little specimen, in the hope of exciting a deeper and more practical feeling.

It was somewhat disconcerting that I was required to make the presentation in the drawing-room. There stood the little creature, her pretty teeth keeping up a regular "chit-hit-tit" while the snow slid leisurely from her matted hair, forming sundry mimic lakes and gulfs on the cold marble on which she stood. Up, however, it seemed we must go—up over carpeting so costly that it might yield to the light pressure of those baby feet. It was a mistake, though. The lady drew back. It was "too sudden; she wasn't feeling well; would somebody kindly hand her the smelling-bottle?" There was no affectation about it, for the colour had fled from her cheek, and it really seemed as though she would faint. The poodle gave short barks, dancing before the strange object, who regarded him seemingly without fear, only wondering which was head and which was tail. A moment, only one moment, I felt rather foolish, as being the cause of so much commotion; but why this exhibition? I was a woman, too, and none of the strongest. I thought I knew something of a woman's compassion, though it had never occurred to me to deport myself in that way. I thought the child would have been the object of sympathy. Ah! could I but just have drawn aside ever so little of the veil which hides the future, I should have added to my "Better stand outside, my little pet," "Thou art forlorn enough to-day; thou wilt be with cherubim to-morrow."

But it does not come at all within my purpose to trace the history of any individual, but only to invite reflection as to our own particular responsibility, in view of the great harvest and the few labourers, especially in the department of children "drawn unto death."

Perhaps, after all, Christ with a child in his arms is one of the dearest aspects in which we are called to contemplate Him; and surely the most simple and natural thing in the world for Christian women is to follow his example in regard to his tenderness towards "these little ones." Surely to such the awful word about the millstone is not necessary to stimulate them; and yet nothing is plainer than that we do need a very strong stimulus indeed.

Because, and there is no getting over it, real, hard, persistent work—real, true self-denial—is needed to fulfil our obligations in this matter, we must go *against the grain!* It does seem that the lesson which Christians are called to learn is one of self-denial. We are good at bazaars and tea-meetings, in flower-decorated rooms. We take up our cross, of course we do, for are we not all good Christians? but that cross is peculiarly and very significantly "ours." We make it, and shape it, and choose it, according to our inclination, and then we carry it—sometimes. We are ingenious at explaining away the most solemn injunctions. Christ's words cannot really imply that we are literally to "hate our own lives," &c., and so they are taken to mean next to nothing at all, and all our worldly and selfish gratifications dance in a ring around the sacrifice of a holy principle. The heart sinks as we seek to rouse these "Christian" women. Only look at them! Headgear as high as a milkpail: and their hair!— Well, the dear apostle went out of his way to counsel the women of his time about their hair. Whereunto may I liken our modern maiden—a camel trying to walk on its hind-legs!

Yet I know, notwithstanding all this, that there are among these, even these, some who love the Saviour; for whom there is a stronger fascination in the word—"I *love* them that love Me," "Ye shall be *my* daughters," than in the style of a hat, be it "Brigand," "Dolly Varden," or the more recent "Mother Goose." I would speak to you. The Master calls for you. Just read Luke xiv. from the twenty-sixth verse to the end, and try to understand about the builder and the weaker king,—asking wisdom. Do not heed modern interpretations or modern Pharisaism. Then try to gauge the full meaning of that exhortation "I beseech you by the mercies of God that ye present your bodies a LIVING *sacrifice.*"—M. J. N. in the *Christian.*

Miscellany.

—I believe that where children have been wisely instructed, and have learned earnestly and sincerely to love the things which belong to the kingdom of God, they are more apt to remain steadfast to the end, after being brought into the church, than those who are brought into the church from among adults. And where children love Jesus, and according to their knowledge are seeking to walk in the ways of the Lord, I feel that it is a shame to hold them out of the church of Christ. I think that while there are some dangers arising from this course, on the whole it is justified by its fruits in the experience of those who have attempted it. My own experience during a ministry of nearly forty years has been that children who have gone into the church at the age of eight or ten years and upwards have done better, on an average, than those who came in at an adult period. Therefore I say "Suffer little children to come, and forbid them not, for of such is the kingdom of heaven."—*H. W. Beecher.*

—People talk about special providences. I believe in the providences, but not in the speciality. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are no exception to the rule—they are common to all men at all moments. But it is a fact that God's care is more evident in some instances of it than in others, to the dim and often bewildered vision of humanity. Upon such instances men seize, and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.—*George MacDonald.*

—The Rev. S. Baring-Gould, a clergyman of the Establishment, is publishing a new work, "The Lives of the Saints." In his Life of St. Bridget he speaks of the Reformation as "a miserable apostasy." It is a pity he should be identified with such an "apostasy."

—The *Freeman*, Dec. 6: "There was a magnificent display of meteors on the evening of Wednesday week from about five o'clock till midnight. The show was finest about half-past six, though in Scotland it appears to have been seen to greatest advantage from nine to ten o'clock. Some of the shooting-stars burst like rockets, leaving a long train of golden sparks behind, which soon disappeared. For some time they fell at the rate of 125 per minute. Observers on the Clyde state that, taking the star Capella as a vertex, they descended on all sides with equal diffuseness low down to the horizon, often increasing in brightness as they descended, and not unfrequently leaving long tracks of tapering light behind them. "This occurred frequently in all directions at the same instant, giving the effect of a canopy of active igneous process going on around us, which, but for our knowledge of the cause, would have merged the beautiful in the appalling." The figures formed by the falling meteors sometimes resembled the

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ribs of a parasol, at other times the skeleton of a ship unmasted. The natives were very much astonished at the singular appearance, one old matron remarking "that she never saw the like o' that, and that surely there wad be unco fewer stars the morn, or a great wheen mair new anes."

But these shooting-stars were certainly not the Leonides, which can only be seen after ten at night, for it is then only that the observer's station is brought by the earth's rotation into the shower; up till about that hour an observer (in any northern country) is on the earth's sheltered side. Some authorities speak of the recent meteor shower as undoubtedly a new one, and one that will give rise to much speculation; but this is a mistake. There is good reason for believing that the display we have seen is that of the meteor system connected with Biela's Comet, which has recently passed unobserved close by the corresponding part of the earth's track. It was the announcement of this comet which created so much alarm in 1832, when it passed very close to the earth's track—when, in fact, the head of the comet enveloped a part of the earth's orbit. In 1846 it divided into two comets almost under the very eyes of astronomers. The two comets returned in 1852, and were watched until they vanished through increasing distance. But in 1866, when they were again expected and anxiously looked for, they were not seen. This year Mr. Hind gave early information as to the path which the principal comet might be expected to follow; but again astronomers failed to detect it. Its passage, however, is notified by the brilliant display of its train of meteors, which filled the mind with wonder and awe on the night of the 27th ultimo."

—"The Free Church of England has declared most emphatically against the employment of a surpliced choir in any of their churches. The party are, it is said, contemplating the establishment of a 'bishopric' at Southampton. A proposed new 'cathedral,' to be dedicated to St. John, is promised, and will be a building of some pretensions. The same party is seriously considering the importance of erecting churches at Oxford, Cambridge, and Frome. At Hammersmith a feeling is gaining ground in favour of the movement. We learn that in Braintree, Essex, the congregation of the Iron Church have almost unanimously resolved to amalgamate with the Free Church of England body."

—Has not every living creature its rights? I suppose that this proposition may seem somewhat fanciful when applied to animals; but I distinctly hold that every living creature has its rights, and that justice in the highest form, may be applied to it. I say that a lame horse has a right to claim that it shall not be worked; and just as I would protect one man from being illtreated by another, so, to use the principle in its widest form, I would protect any one animal from being illtreated by any other.—*Arthur Helps.*

—A lady once asked Mr. Wesley, "Supposing that you knew that you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intended to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."—*Selected.*

TELEGRAPHIC NEWS.

London, January 24th: Lord Lytton will be buried in Westminster Abbey.—The St. Petersburg *Official Gazette* is astonished at the persevering treatment of the Central Asian Question by the English Press, whose tone, it states, previously displayed moderation and sound judgment. It goes on to say that it is difficult to decide whether the same represents the real expression of public opinion, or whether it is attributable to party motives. The negotiations entered into show no new phase, but perfect identity with the views and interests of both Russia and England. The only point difficult of solution is to determine the frontiers in unknown countries. The two Empires, however, are fully convinced of the justice of their endeavours, and, being mutually interested, will speedily arrive at an understanding.—The *Daily News*, in an article referring to the denial of the Persian Minister, asksthe *Pall Mall Gazette* wherefore Russia possesses Ettrek and has built the Fort of Shikisliar.— The Empress Eugénie and the Prince Napoleon jointly undertake the political guardianship of the Prince Imperial.—The political character attributed to the presence of the Orleans Princes at the expiatory service in memory of Louis XVI. is denied.—An attempt has been made to assassinate the President of Pern, but the same was frustrated.

Paris, 24th: Numerous individuals belonging to swindling financial companies have been arrested here; some of them are highly connected in the financial world.

New York, 24th: The American Government has concluded a contract for the issue of the remaining 308 million dollars of Funded Loan.—There has been a severe snowstorm in Minnesota, and many persons have been frozen to death.

Versailles, 24th: The proceedings of the Committee of Thirty evince great distrust in M. Thiers.

Aden, 25th: The S. S. *Cathay*, with the outward Indian mails, left here for Bombay to-day at 2 a.m.

London, 25th: The *Times* of to-day confidently expects that an understanding between England and Russia concerning the Central Asian Question will be arrived at, but that anyhow England must maintain the independence of Persia and Afghanistan.—The steamer which ran down the ship *Northfleet* has not yet been discovered, and it is thought that she has probably foundered.

26th: Mr. Michel, Secretary to the British Legation at St. Petersburg, has returned to that city with the British despatch relative to the Central Asian Question.—H. M. the Queen has subscribed £200 for the survivors of the wrecked ship *Northfleet*.—It is said that the Conservatives are determined to oppose Government in the Irish Education Bill.—Buckingham Palace is to be assigned to the Shah of Persia during his visit to London, and he will be entertained at the expense of the nation.

Paris, 26th: The Legitimist papers report the words of the Duke de Nemours declaring that the fusion between the Orleanists and Legitimists is complete, and that the Orleans Princes recognize the Duke de Chambord as King of France.

London, 27th: The *Times* of to-day says that, according to statements current at Berlin, Ettrek valley and a portion of Khorassan were ceded to Russia by a firman of the Shah of Persia. The same paper also says that the latest Russian proposals aim at establishing a neutral Zone between England and Russia.

28th: The *Times* to-day publishes a letter denying authoritatively that there will be a joint guardianship of the Prince Imperial by the Empress Eugénie and Prince Napoleon, and reaffirming that two Bonapartist factions still exist. It is stated that Prince Napoleon awaits the course of events.—Three thousand pounds have been subscribed to the fund in aid of the sufferers by the loss of the ship *Northfleet*. H. M. the Queen headed the subscription list with £200, and addressed a sympathizing message to the sufferers. H. M.'s troopship *Jumna* has left Portsmouth for India. —*Obituary:* Professor Sedgwick.

Paris, 28th: The Committee of Thirty have concluded the discussion on the Sub-Committee's proposal. The question of M. Thiers speaking in the Assembly on important interpellations remains in abeyance. The Committee have resolved to deal subsequently with the question of a Second Chamber.—The Emperor of Germany, the Czar, M. Thiers, Prince Bismarck, the Shah of Persia, and the Prince of Montenegro will visit the Vienna Exhibition.

Florence, 28th: A royal decree has been issued formally appropriating the property of sixteen convents in Rome.

London, 29th: The Livingstone Congo Expedition started from Sierra Leone on the 27th December.—The Peninsular and Oriental Company advertise an Indian parcel post to commence on Saturday next.—An electoral reform is expected in Wales.—Mr. Skipworth, a barrister, has been fined £500 with three months' imprisonment, and the Tichborne Claimant has been admitted to bail in his own recognizance in £500 for language used at a meeting at Brighton after the judgment passed on Messrs. Whalley and Onslow.—The troopship *Euphrates* left Portsmouth to-day for India.

Paris, 29th: Forty-two members of the International Society were arrested here last night.—The final protocol of the Anglo-French commercial treaty was signed to-day.

London, 30th: The *Coburg Gazette* denies the rumours of the intended marriage of H.R.H. the Duke of Edinburgh.—Prince Lunalipo, who is friendly to the United States, has been elected King of the Sandwich Islands by popular vote.

PASSENGERS ARRIVED.

Per Str. *Orlando, 24th:*

From London.—Lieut. Col. and Mrs. Grant and child; Major Grant; Capt. and Mrs. Jopp; Capt. Macnaughten; Rev. W. Hooper and family; Mrs. Howard and child; Mrs. Pinder and two children; Mrs. Chambers and child; Mrs. Rich and family; Mrs. Hoyle and family; Mrs. Pritchard and family; Mrs. Gilmore and family; Mrs. Cooper and child; Mrs. Daniells; Mrs. Jones; Miss Bailey; Miss Macdonald; Miss Pilcher; Miss Pender; Mr. Fisk; Mr. Adams; Mr. Broder; Mr. Cheetham; and Mr. Monckton.

PASSENGERS SAILED.

Per P. and O. Str. *China, 27th:*

For Southampton.—Capt. J. C. Watson; Mr. R. Scott; Lieut. A. E. Turner; Capt. R. M. B. Thomas; Mr. W. Rouse; Mrs. Elsey; Mr. Jas. Graham; Mrs. Pridden and infant; Lieut. J. A. Winter; and Miss Meyer.

For Brindisi.—Mr. and Mrs. E. Chester, and Mr. H. J. MacGeorge.

For Venice.—Capt. F. S. Cherry; Dr. A. Fleming; Mr. H. P. Crane and son; Mr. J. Hutchison; and Mr. D. Vasmer.

For Malta.—Mr. R. H. Baker.

For Suez.—Mr. C. Perger; Capt. J. C. Fenwick; Mr. H. T. Geoghegan; Mr. Webber; and Mr. H. Rothenberger.

For Aden.—Mr. J. Connelly.

DOMESTIC OCCURRENCES.

(*Charge for insertion*, 8 *annas.*)

BIRTHS.

OLDFIELD—Jan. 24th, at 71, Malabar Hill, the wife of P. A. R. Oldfield, Esq., of a son.

SHAW—January 29th, at Byculla, the wife of Mr. J. Shaw, of a son.

MARRIAGES.

CHATFIELD—ANDERSON—Jan. 25th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, Kyrle Mitford, son of the Rev. Allen William Chatfield, Vicar of Much Marcle, Herefordshire, to Agnes Mary, eldest daughter of Colonel W. C. Anderson, Bombay Staff Corps.

HAIG—VERCOE—At Christ Church, Byculla, on the 28th January, by the Rev. J. S. S. Robertson, James S. Haig to Mary Augusta Vercoe.

DEATHS.

HANCOCK—Dec. 30th, at St. Leonards' on sea, Lieut.-General H. Hancock, late Adjutant General, Bombay Army.

ROWLANDSON—At Poona, on the 27th January 1873, John Charles Adolphe, infant son of Captain Rowlandson, H. M.'s 17th N. I., aged 2 months and 16 days.

DAWSON—Jan. 29th, at Bombay, Willam Taylor Dawson, aged 28 years.

RIVINGTON—Jan. 29th, at Bombay, Philip R. Rivington, aged 29 years and 6 months.

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